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ISRAEL'S MESSIANIC HOPES.

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I. THE PRE-MOSAIC AGE.

1. THE IDEAL CONCEPTION OF MAN AND HIS DESTINY.

And God said, Let us make man in our image, after our likeness ;
And let them have dominion over the fish of the sea, and over the fowl
of the air, and over the cattle,
And over all the earth, and over every creeping thing that creepeth upon
the earth.
And God created man in his own image,
In the image of God created he him,
Male and female created he them.
And God blessed them ; and God said unto them,
Be fruitful and multiply, and replenish the earth, and subdue it ;
And have dominion over the fish of the sea, and over the fowl of the air,
And over every living thing that moveth upon the earth.—*Gen. 1 : 26-28.*

2. THE HOPE OF VICTORY OVER SIN.

And the Lord God said unto the serpent,
Because thou hast done this, cursed art thou
Above all cattle and above every beast of the field ;
Upon thy belly shalt thou go,
And dust shalt thou eat all the days of thy life ;
And I will put enmity between thee and the woman,
And between thy seed and her seed ;
It shall bruise thy head,
And thou shalt bruise his heel.—*Gen. 3 : 14, 15.*

3. THE HOPE OF JEHOVAH'S INDWELLING IN SHEM.

And he said,
Cursed be Canaan ;
A servant of servants shall he be unto his brethren.
And he said,
Blessed be the Lord, the God of Shem ;

And let Canaan be his servant.
 God enlarge Japheth,
 And let him dwell in the tents of Shem ;
 And let Canaan be his servant.—*Gen. 9 : 25-27.*

4. THE HOPE OF THE NATIONAL HOME AND GLORY.

a) *In Abraham.*

Now the Lord said unto Abram,
 Get thee out of thy country,
 And from thy kindred and from thy father's house,
 Unto the land that I will shew thee,
 And I will make of thee a great nation,
 And I will bless thee, and make thy name great,
 And be thou a blessing ;
 And I will bless them that bless thee,
 And him that curseth thee will I curse ;
 And in thee shall all the families of the earth be blessed.

—*Gen. 12 : 1-3.*

And the Lord said unto Abram, after that Lot was separated from him,

Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward ; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for unto thee will I give it.—*Gen. 13 : 14-17.*

b) *In Isaac.*

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thy exceeding great reward. And Abram said, O Lord God, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Dammesek Eliezer ? And Abram said, Behold to me thou hast given no seed ; and lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This man shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them ; and he said unto him, So shall thy seed be. And he believed in the Lord ; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.—*Gen. 15 : 1-7.*

c) *In Jacob.*

And he came near, and kissed him ; and he smelled the smell of
 his raiment, and blessed him, and said,
 See, the smell of my son
 Is as the smell of a field which the Lord hath blessed,
 And God give thee of the dew of heaven,
 And of the fatness of the earth,
 And plenty of corn and wine:
 Let peoples serve thee,
 And nations bow down to thee :
 Be lord over thy brethren,
 And let thy mother's sons bow down to thee :
 Cursed be every one that curseth thee,
 And blessed be every one that blesseth thee.—*Gen. 27 :27-29.*

5. THE HOPE OF A COMING VICTORIOUS RULER:

And Jacob called unto his sons, and said : Gather yourselves together,
 that I may tell you that which shall befall you in the latter days.

* * * * *

Judah, thee shall thy brethren praise ;
 Thy hand shall be on the neck of thine enemies ;
 Thy father's sons shall bow down before thee.
 Judah is a lion's whelp ;
 From the prey, my son, thou art gone up ;
 He stooped down, he couched as a lion,
 And as a lioness ; who shall rouse him up ?
 The sceptre shall not depart from Judah,
 Nor the ruler's staff from between his feet,
 Until Shiloh come ;
 And unto him shall the obedience of the peoples be.
 Binding his foal unto the vine,
 And his ass's colt unto the choice vine ;
 He hath washed his garments in wine,
 And his vesture in the blood of grapes :
 His eyes shall be red with wine,
 And his teeth white with milk.—*Gen. 49 :1, 8-12.*

The first page of the Old Testament revelation presents man
 as destined by both divine creation and divine command for
 fellowship with God and authority over the world. This destiny,
 in spite of disobedience to the will of the Creator, involving
 bitter punishment and sore suffering, is still, according to

Jehovah's promise, through struggle with sin, to be achieved. It is to be accomplished through the divine selection of the family of Shem. In this family Jehovah will come to dwell. From it he selects yet a smaller body, and reveals himself to Abraham, whom he calls out from his people. Promises are made to him, involving the possession of the land of Canaan, the building up of a great people, and the ultimate blessing of the whole world. These promises and hopes narrow themselves to Isaac and to Jacob, from whose twelve sons Judah is chosen, and his victorious achievements assured. Thus the beginning is made of an organic development of the divine purposes of salvation, and therefore of the history of redemption, in which Jehovah is the source of power and blessing. Moral issues are predominant. A process of divine selection opens up a splendid future for the people of Israel in the chosen land of promise.

II. THE MOSAIC AGE.

I. THE ROYAL NATION.

I see him, but not now ;
 I behold him, but not nigh ;
 There shall come forth a star out of Jacob,
 And 'a sceptre shall rise out of Israel,
 And shall smite through the corners of Moab,
 And break down all the sons of tumult.
 And Edom shall be a possession,
 Seir also shall be a possession, [which were] his enemies ;
 While Israel doeth valiantly.
 And out of Jacob shall one have dominion,
 And shall destroy the remnant from the city.— *Num. 24 : 17-19.*

2 THE ROYAL INSTITUTION.

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein ; and shalt say, I will set a king over me, like as all the nations that are round about me ; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose : one from among thy brethren shalt thou set king over thee ; thou mayest not put a foreigner over thee, which is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses ; forasmuch as the Lord hath said unto you,

Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of [that which is] before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.—*Deut. 17: 14-20.*

3. THE PRIESTLY NATION.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying:

Thus shalt thou say to the house of Jacob,

And tell the children of Israel,

Ye have seen what I did unto the Egyptians,

And how I bare you on eagles' wings,

And brought you unto myself.

Now, therefore, if ye will obey my voice indeed

And keep my covenant,

Then ye shall be a peculiar treasure unto me from among all peoples;

For all the earth is mine;

And ye shall be unto me a kingdom of priests and an holy nation.

—*Ex. 19: 3-6.*

4. THE PRIESTLY ORDER.

Wherefore say, Behold, I give unto him my covenant of peace; and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.—*Num. 25: 12, 13.*

5. THE PROPHETIC ORDER.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever

will not hearken unto my words which he shall speak in my name, I will require it of him.— *Deut. 18: 15-19.*

6. THE NATIONAL HERITAGE.

Do ye thus requite the Lord,
O foolish people and unwise ?
Is not he thy father that hath bought thee ?
He hath made thee, and established thee.
Remember the days of old,
Consider the years of many generations ;
Ask thy father, and he will shew thee ;
Thine elders, and they will tell thee.
When the Most High gave to the nations their inheritance,
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
For the Lord's portion is his people ;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness ;
He compassed him about, he cared for him,
He kept him as the apple of his eye.— *Deut. 32: 6-10.*

In the Mosaic age the process of divine guidance has brought the nation Israel into being. On this basis the promises and hopes are built. The nation is to be a conquering people, whose seat and sway have been predetermined of Jehovah. At its head is to be a king, the servant of Jehovah, pure and simple, free from pride, upright and just, whose sway shall be eternal. The nation is to occupy its ruling position in the world, not merely by force of conquest, but as the mediator between humanity and its God, performing a priestly office which sanctifies the entire people. Among them this function is to be specifically the part of a priestly order which shall forever offer up pure sacrifice to Jehovah. A third function of the nation is to be realized in the prophets who, like Moses, the interpreter of Jehovah's will to his people, will stand as the mouthpiece of God. Such hopes are specific and external, but are the limited realization of the pre-Mosaic expectations. Yet in limiting the horizon they open up a more definite future. The chosen nation,

through its special, divinely appointed, and well-organized functions, is made capable of achieving its magnificent destiny, of realizing its splendid promise, and thus of forwarding the history of human redemption.

III. PERIOD OF THE UNITED KINGDOM.

1. DAVIDIC PROMISES AND HOPES.

a) *The Covenant with David.*

Moreover, the Lord telleth thee
That the Lord will make thee an house
When thy days be fulfilled,
And thou shalt sleep with thy fathers,
I will set up thy seed after thee
Which shall proceed out of thy bowels, and I will establish his kingdom.
He shall build an house for my name,
And I will establish the throne of his kingdom forever.
I will be his father,
And he shall be my son ;
If he commit iniquity I will chasten him
With the rod of men and with the stripes of the children of men ;
But my mercy shall not depart from him,
As I took it from Saul, whom I put away before thee,
And thine house and thy kingdom shall be made sure forever before
thee ;
Thy throne shall be established forever.—2 Sam. 7 : 11-16.

b) *The Future of David's House.*

David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel ;

The spirit of the Lord spake by me,
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me ;

One that ruleth over men righteously,
That ruleth in the fear of God,
He [shall be] as the light of the morning, when the sun riseth,
A morning without clouds ;
[When] the tender grass [springeth] out of the earth,
Through clear shining after rain.

Verily my house is not so with God ;
 Yet he hath made with me an everlasting covenant
 Ordered in all things, and sure ;
 For it is all my salvation, and all [my] desire,
 Although he maketh it not to grow.

But the ungodly shall be all of them as thorns to be thrust away,
 For they cannot be taken with the hand ;
 But the man that toucheth them
 Must be armed with iron and the staff of a spear ;
 And they shall be utterly burned with fire in [their] place.

—2 Sam. 23 : 1-7.

2. ROYAL SONGS OF PROMISE.

a) *The Warrior King.*

The Lord saith unto my lord, "Sit thou at my right hand,
 Until I make thine enemies thy footstool."
 The Lord shall send forth the rod of thy strength out of Zion ;
 "Rule thou in the midst of thine enemies."

Thy people offer themselves willingly in the day of thy power ;
 In the beauties of holiness, from the womb of the morning,
 Thou hast the dew of thy youth.

The Lord hath sworn, and will not repent,
 "Thou art a priest forever
 After the order of Melchizedek."

The Lord at thy right hand
 Shall strike through kings in the day of his wrath.
 He shall judge among the nations,
 He shall fill [the places] with dead bodies ;
 He shall strike through the head in many countries.
 He shall drink of the brook in the way ;
 Therefore shall he lift up the head.—*Psalm 110.*

b) *The Enthroned King.*

Why do the nations rage,
 And the peoples imagine a vain thing ?
 The kings of the earth set themselves,
 And the rulers take counsel together,
 Against the Lord, and against his anointed, [saying,]
 "Let us break their bands asunder,
 And cast away their cords from us."

He that sitteth in the heavens shall laugh ;
 The Lord shall have them in derision.
 Then shall he speak unto them in his wrath,
 And vex them in his sore displeasure ;
 " Yet I have set my king
 Upon my holy hill of Zion."

" I will tell of the decree ;
 The Lord said unto me, ' Thou art my son ;
 This day have I begotten thee.
 Ask of me, and I will give [thee] the nations for thine inheritance,
 And the uttermost parts of the earth for thy possession.
 Thou shalt break them with a rod of iron ;
 Thou shalt dash them in pieces like a potter's vessel.' "

Now therefore be wise, O ye kings ;
 Be instructed, ye judges of the earth.
 Serve the Lord with fear,
 And rejoice with trembling
 Kiss the son, lest he be angry, and ye perish in the way,
 For his wrath will soon be kindled.
 Blessed are all they that put their trust in him.—*Psalm 2.*

c) *The Royal Bridegroom.*

My heart overfloweth with a goodly matter ;
 I speak the things which I have made touching the king ;
 My tongue is the pen of a ready writer.
 Thou art fairer than the children of men ;
 Grace is poured into thy lips ;
 Therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O mighty one,
 Thy glory and thy majesty.
 And in thy majesty ride on prosperously,
 Because of truth and meekness [and] righteousness ;
 And thy right hand shall teach thee terrible things.
 Thine arrows are sharp ;
 The peoples fall under thee ;
 [They are] in the heart of the king's enemies.
 Thy throne, O God, is for ever and ever ;
 A sceptre of equity is the sceptre of thy kingdom.
 Thou hast loved righteousness, and hated wickedness ;
 Therefore God, thy God, hath anointed thee
 With the oil of gladness above thy fellows.

All thy garments [smell of] myrrh, and aloes, [and] cassia ;
Out of ivory palaces stringed instruments have made thee glad.
Kings' daughters are among thy honorable women ;
At thy right hand doth stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear ;
Forget also thine own people, and thy father's house ;
So shall the king desire thy beauty ;
For he is thy Lord ; and worship thou him.
And the daughter of Tyre [shall be there] with a gift ;
Even the rich among the people shall intreat thy favor.
The king's daughter within [the palace] is all glorious ;
Her clothing is inwrought with gold.
She shall be led unto the king in broidered work ;
The virgins her companions that follow her
Shall be brought unto thee.

With gladness and rejoicing shall they be led ;
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.
I will make thy name to be remembered in all generations ;
Therefore shall the peoples give thee thanks for ever and ever.

—*Psalm 45.*

d) The Royal Benefactor.

Give the king thy judgments, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He shall come down like rain upon the mown grass ;
As showers that water the earth.
In his days shall the righteous flourish ;
And abundance of peace, till the moon be no more.

He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him ;

And his enemies shall lick the dust.
 The kings of Tarshish and of the isles shall bring presents ;
 The kings of Sheba and Seba shall offer gifts ;
 Yea, all kings shall fall down before him ;
 All nations shall serve him.
 For he shall deliver the needy when he crieth ;
 And the poor, that hath no helper.
 He shall have pity on the poor and needy,
 And the souls of the needy he shall save.
 He shall redeem their soul from oppression and violence ;
 And precious shall their blood be in his sight ;

 And they shall live ; and to him shall be given of the gold of Sheba ;
 And men shall pray for him continually ;
 They shall bless him all the day long.
 There shall be abundance of corn in the earth upon the top of the
 mountains ;
 The fruit thereof shall shake like Lebanon ;
 And they of the city shall flourish like grass of the earth.
 His name shall endure for ever ;
 His name shall be continued as long as the sun ;
 And men shall be blessed in him ;
 All nations shall call him happy.—*Psalm 72*.

e) *Jehovah, the King in Zion.*

Lift up your heads, O ye gates,
 And be ye lift up, ye everlasting doors ;
 And the King of glory shall come in.

 Who is the King of glory ?

 The Lord strong and mighty,
 The Lord mighty in battle.

 Lift up your heads, O ye gates ;
 Yea, lift them up, ye everlasting doors ;
 And the King of glory shall come in.

 Who is this King of glory ?

 The Lord of hosts,
 He is the King of glory.—*Psalm 24 : 7-10*.

The kingdom founded by David and made splendid by Solomon became the center of Israel's expectation in this age. On the one hand, Jehovah is glorified as the supreme ruler under

whose fatherly blessing the Davidic royal line is to endure forever. He comes in person to dwell in the royal city. The Davidic king, on the other hand, is to realize under divine guidance a splendid destiny. Clothed in righteousness he will judge; endowed with power he will rule by divine right; invested with an immemorially ancient priesthood he will mediate between Jehovah and the people. He will be gracious and glorious. His land will be prosperous beyond compare. His people will be many, happy, and holy. As Jehovah's son his sway will extend the world around. All enemies will disappear before him, and universal peace will bless the earth throughout all generations. Thus these splendid utterances concentrate in the royal line of Israel hopes and promises which have hitherto been concerned with the fathers, the tribes, and the incipient nation.

IV. TIMES OF THE TWO KINGDOMS.

1. REPENTANT ISRAEL RESTORED.

O Israel, return unto the Lord thy God; for thou hast fallen by thy iniquity. Take with you words, and return unto the Lord; say unto him,

Take away all iniquity, and accept that which is good: so will we render
[as] bullocks [the offering of] our lips.
Asshur shall not save us; we will not ride upon horses;
Neither will we say any more to the work of our hands, [Ye are] our gods;
For in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is
turned away from him.

I will be as the dew unto Israel;

He shall blossom as the lily, and cast forth his roots as Lebanon.

—*Hos. 14: 1-5.*

2. ISRAEL'S RESTORATION AFTER DEATH.

Come, and let us return unto the Lord;

For he hath torn, and he will heal us; he hath smitten, and he will bind
us up.

After two days will he revive us; on the third day he will raise us up,
And we shall live before him.

And let us know, let us follow on to know the Lord;

His going forth is sure as the morning ;
 And he shall come unto us as the rain, as the latter rain that watereth the
 earth. — *Hos. 6: 1-3.*

3. FUTURE PROSPERITY, PURITY, AND PROTECTION.

In that day shall the branch of the Lord be beautiful and glorious, and
 the fruit of the land shall be excellent and comely for them that are
 escaped of Israel.
 And it shall come to pass that he that is left in Zion, and he that remaineth
 in Jerusalem,
 Shall be called holy, even every one that is written among the living in
 Jerusalem ;
 When the Lord shall have washed away the filth of the daughters of
 Zion,
 And shall have purged the blood of Jerusalem from the midst thereof,
 by the spirit of judgment, and by the spirit of burning.
 And the Lord will create over the whole habitation of Mount Zion, and
 over her assemblies,
 A cloud and smoke by day, and the shining of a flaming fire by night ;
 For over all the glory [shall be spread] a canopy. And there shall be a
 pavilion
 For a shadow in the day-time from the heat, and for a refuge and for a
 covert from storm and from rain. — *Isa. 4: 2-6.*

4. IMMANUEL THE SIGN OF DELIVERANCE.

And the Lord spake again unto Ahaz, saying, Ask thee a sign of the
 Lord thy God ; ask it either in the depth, or in the height above. But
 Ahaz said, I will not ask, neither will I tempt the Lord. And he said,
 Hear ye now, O house of David ; is it a small thing for you to weary
 men, that ye will weary my God also ? Therefore the Lord himself shall
 give you a sign. Behold, a virgin shall conceive, and bear a son, and shall
 call his name Immanuel. Butter and honey shall he eat, when he knoweth
 to refuse the evil and choose the good. For before the child shall know to
 refuse the evil, and choose the good, the land whose two kings thou abhor-
 rest shall be forsaken. The Lord shall bring upon thee, and upon thy
 people, and upon thy father's house, days that have not come, from the
 day that Ephraim departed from Judah ; [even] the king of Assyria.
 — *Isa. 7: 10-17.*

5. THE DELIVERER IS BORN.

The people that walked in darkness have seen a great light ;
 They that dwelt in the land of the shadow of death, upon them hath
 the light shined.
 Thou hast multiplied the nation, thou hast increased their joy ;

They joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

For the yoke of his burden, and the staff of his shoulder,

The rod of his oppressor, thou hast broken as in the day of Midian.

For all the armor of the armed man in the tumult, and the garments rolled in blood,

Shall even be for burning, for fuel of fire.

For unto us a child is born, unto us a son is given;

And the government shall be upon his shoulder;

And his name shall be called, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there shall be no end,

Upon the throne of David, and upon his kingdom,

To establish it, and to uphold it with judgment and with righteousness,

From henceforth even for ever,

The zeal of the Lord of hosts shall perform this.—*Isa. 9: 2-7.*

6. THE RIGHTEOUS KING OF UNIVERSAL PEACE.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit;

And the spirit of the Lord shall rest upon him,

The spirit of wisdom and understanding, the spirit of counsel and might,

The spirit of knowledge and of the fear of the Lord;

And his delight shall be in the fear of the Lord;

And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth;

And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;

And the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together;

And the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den.

They shall not hurt nor destroy in all my holy mountain;

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—*Isa. 11: 1-9.*

7. THE RULER COMING FROM BETHLEHEM.

But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the residue of his brethren shall return unto the children of Israel. And he shall stand, and shall feed [his flock] in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth. And this [man] shall be [our] peace.—*Micah 5:2-5a*.

8. JEHOVAH THE SAVIOR AND KING OF PURIFIED JUDAH.

The sinners in Zion are afraid; trembling hath surprised the godless ones.

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

He that walketh righteously, and speaketh uprightly;

He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes,

That stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil;

He shall dwell on high; his place of defence shall be the munitions of rocks;

His bread shall be given [him]; his waters shall be sure.

Thine eyes shall see the king in his beauty; they shall behold a far stretching land.

Thine heart shall muse on the terror; where is he that counted, where is he that weighed [the tribute]?

Where is he that counted the towers?

Thou shalt not see the fierce people,

A people of a deep speech that thou canst not perceive; of a strange tongue that thou canst not understand.

Look upon Zion, the city of our solemnities;

Thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed,

The stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken.

But there the Lord will be with us in majesty,

A place of broad rivers and streams;

Wherein shall go no galley with oars, neither shall gallant ship pass thereby.

For the Lord is our judge, the Lord is our lawgiver, the Lord is our king ;
 he will save us.
 Thy tacklings are loosed ;
 They could not strengthen the foot of their mast, they could not spread
 the sail ;
 Then was the prey of a great spoil divided ; the lame took the prey.
 And the inhabitant shall not say, I am sick ; the people that dwell therein
 shall be forgiven their iniquity.— *Isa. 33 : 14-24.*

9. JEHOVAH'S FOUNDATION STONE IN ZION.

Wherefore hear the word of the Lord, ye scornful men, that rule this
 people which is in Jerusalem ;
 Because ye have said,
 We have made a covenant with death, and with hell are we at agree-
 ment ;
 When the overflowing scourge shall pass through, it shall not come unto us ;
 For we have made lies our refuge, and under falsehood have we hid our-
 selves ;
 Therefore thus saith the Lord God,
 Behold, I lay in Zion for a foundation a stone, a tried stone, a precious
 corner [stone] of sure foundation ;
 He that believeth shall not make haste.

And I will make judgment the line, and righteousness the plummet ;
 And the hail shall sweep away the refuge of lies, and the waters shall
 overflow the hiding place.
 And your covenant with death shall be disannulled, and your agreement
 with hell shall not stand ;
 When the overflowing scourge shall pass through, then ye shall be trodden
 down by it.— *Isa. 28 : 14-18.*

The stone which the builders rejected
 Is become the head of the corner.
 This is the Lord's doing ;
 It is marvelous in our eyes.— *Psalms 118 : 22, 23.*

10. ZION THE CENTER OF THE WORLD'S FEDERATION.

But in the latter days it shall come to pass, that the mountain of the
 Lord's house shall be established in the top of the mountains, and it
 shall be exalted above the hills ;
 And peoples shall flow unto it.
 And many nations shall go and say,
 Come ye, and let us go up to the mountain of the Lord, and to the house
 of the God of Jacob ;

And he will teach us of his ways, and we will walk in his paths ;
 For out of Zion shall go forth the law, and the word of the Lord from
 Jerusalem.
 And he shall judge between many peoples, and shall reprove strong
 nations afar off ;
 And they shall beat their swords into plowshares, and their spears into
 pruninghooks ;
 Nation shall not lift up sword against nation, neither shall they learn war
 any more.
 But they shall sit every man under his vine and under his fig tree ; and
 none shall make them afraid ; for the mouth of the Lord of hosts hath
 spoken it.
 For all the peoples will walk every one in the name of his god, and we
 will walk in the name of the Lord our God for ever and ever.

— *Micah 4:1-5.*

11. THE REMNANT GATHERED UNDER THE BRANCH OF RIGHTEOUSNESS.

Woe unto the shepherds that destroy and scatter the sheep of my
 pasture ! saith the Lord. Therefore thus saith the Lord, the God of
 Israel, against the shepherds that feed my people : Ye have scattered my
 flock, and driven them away, and have not visited them ; behold, I will
 visit upon you the evil of your doings, saith the Lord. And I will gather
 the remnant of my flock out of all the countries whither I have driven
 them, and will bring them again to their folds ; and they shall be fruitful
 and multiply. And I will set up shepherds over them which shall feed
 them : and they shall fear no more, nor be dismayed, neither shall any be
 lacking, saith the Lord.

Behold, the days come, saith the Lord, that I will raise unto David a
 righteous Branch, and he shall reign as king and deal wisely, and shall
 execute judgment and justice in the land. In his days Judah shall be
 saved, and Israel shall dwell safely : and this is his name whereby he
 shall be called, The Lord is our righteousness. Therefore, behold, the
 days come, saith the Lord, that they shall no more say, As the Lord
 liveth, which brought up the children of Israel out of the land of Egypt ;
 but, As the Lord liveth, which brought up and which led the seed of the
 house of Israel out of the north country, and from all the countries whither
 I had driven them ; and they shall dwell in their own land.

— *Jer. 23:1-8.*

12. JEHOVAH'S NEW COVENANT.

Behold, the days come, saith the Lord, that I will make a new cove-
 nant with the house of Israel, and with the house of Judah : not according
 to the covenant that I made with their fathers in the day that I took them
 by the hand to bring them out of the land of Egypt ; which my covenant

they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord : I will put my law in their inward parts, and in their heart will I write it ; and I will be their God, and they shall be my people : and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and their sin will I remember no more.

— *Jer. 31 : 31-34.*

The age of the prophets witnessed the gradual decline and final destruction of Israel. This fact colors all the Messianic utterances of the time. Jehovah's hand was recognized as the source of all the sad experiences of the state, but thereby his relation to it was essentially changed, and the conception of his character and purposes profoundly deepened. His righteousness, now apprehended in its absolute character, is seen, on the one hand, to be the promise of deliverance, and, on the other, to be the assurance of punishment. It is Isaiah who emphasizes the certainty of deliverance because Israel's enemies are enemies of righteousness. Yet it is to be deliverance of a remnant who, moved by the exhibition of Jehovah's power and justice, will turn repentant unto him and be purified. This deliverance is to be achieved through the presence of Jehovah with his people, yet mediated through a king who from childhood up is destined to be the savior. Because of the divine presence Jerusalem will stand forever, and, in connection therewith, its permanent prosperity will extend on every side, universal peace will ensue, and the nations of the world will come to Zion to learn the true religion.

On the other hand, the recognition of Jehovah's avenging righteousness, manifested in the punishment of his own people, led to the splendid hope of ultimate forgiveness. Jehovah loves while he punishes, and, because he loves, he will redeem his people even from death. Such are the hopes of Hosea and Jeremiah, the latter of whom ascribes to Jehovah the justification of His redeemed people by a new covenant which shall be written upon their hearts, and the terms of which will be expressed in the words : "Jehovah our Righteousness."

Thus the expectations of this age, while they remain national in their looking forward to the recovery of the nation, the reëstablishment of the kingdom, and the continuation of the worship, are yet spiritualized in the clearer apprehension of Jehovah's ethical character and the higher thought of his unquenchable love, and also are individualized both in the thought of a new relation to Jehovah, which is that of heart to heart, and in the person of the last and greatest prophet, who beheld the hopes of Israel narrowed to himself. The promised redemption of Israel, based on the forgiving love of God, becomes the hope of a world's redemption.

V. PERIOD OF THE EXILE.

1. JEHOVAH GATHERS AND RENEWS ISRAEL.

And the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, [are they] unto whom the inhabitants of Jerusalem have said, Get you far from the Lord ; unto us is this land given for a possession : therefore say, Thus saith the Lord God : Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord God : I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you : and I will take the stony heart out of their flesh, and will give them an heart of flesh : that they may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God. — *Ezek. 11 : 14-20.*

2. UNITED ISRAEL RESTORED IN ETERNAL COVENANT WITH JEHOVAH.

Thus saith the Lord God : Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land, upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all : neither shall they defile themselves any more with their idols, nor with their detestable

things, nor with any of their transgressions : but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God. And my servant David shall be king over them ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt ; and they shall dwell therein, they, and their children, and their children's children, for ever : and David my servant shall be their prince forever. Moreover I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; and I will be their God, and they shall be my people. And the nations shall know that I am the Lord that sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

— *Ezek. 37 : 21-28.*

3. THE SUFFERER CALLS UPON JEHOVAH AND BEHOLDS HIS KINGDOM.

My God, my God, why hast thou forsaken me ?
 [Why art thou so] far from helping me, [and from] the words of my roaring?
 O my God, I cry in the day-time, but thou answerest not ;
 And in the night season, and am not silent.

But thou art holy,
 O thou that inhabitest the praises of Israel.
 Our fathers trusted in thee :
 They trusted, and thou didst deliver them.
 They cried unto thee, and were delivered :
 They trusted in thee, and were not ashamed.
 But I am a worm, and no man :
 A reproach of men and despised of the people ;
 All they that see me laugh me to scorn :
 They shoot out the lip, they shake the head, [saying,]
 Commit [thyself] unto the Lord ; let him deliver him :
 Let him deliver him, seeing he delighteth in him.

But thou art he that took me out of the womb :
 Thou didst make me trust [when I was] upon my mother's breasts.
 I was cast upon thee from the womb :
 Thou art my God from my mother's belly.
 Be not far from me ; for trouble is near ;
 For there is none to help.

Many bulls have compassed me :
 Strong bulls of Bashan have beset me round.

They gape upon me with their mouth,
[As] a ravening and a roaring lion.
I am poured out like water,
And all my bones are out of joint :
My heart is like wax ;
It is melted in the midst of my bowels.
My strength is dried up like a potsherd ;
And my tongue cleaveth to my jaws ;
And thou hast brought me into the dust of death.

For dogs have compassed me :
The assembly of evil-doers have inclosed me ;
They pierced my hands and my feet.
I may tell all my bones ;
They look and stare upon me :
They part my garments among them,
And upon my vesture do they cast lots.

But be not thou far off, O Lord :
O thou my succor, haste thee to help me.
Deliver my soul from the sword ;
My darling from the power of the dog.
Save me from the lion's mouth ;
Yea, from the horns of the wild oxen thou hast answered me.

I will declare thy name unto my brethren :
In the midst of the congregation will I praise thee.
Ye that fear the Lord, praise him ;
All ye the seed of Jacob, glorify him ;
And stand in awe of him, all ye the seed of Israel.
For he hath not despised nor abhorred the affliction of the afflicted ;
Neither hath he hid his face from him ;
But when he cried unto him, he heard.
Of thee cometh my praise in the great congregation :
I will pay my vows before them that fear him.
The meek shall eat and be satisfied :
They shall praise the Lord that seek after him :
Let your heart live for ever.
All the ends of the earth shall remember and turn unto the Lord :
And all the kindreds of the nations shall worship before thee.

For the kingdom is the Lord's :
And he is the ruler over the nations.
All the fat ones of the earth shall eat and worship ;
All they that go down to the dust shall bow before him,

Even he that cannot keep his soul alive.
A seed shall serve him ;
It shall be told of the Lord unto the [next] generation.
They shall come and shall declare his righteousness
Unto a people that shall be born, that he hath done it.—*Psalms 22.*

4. THE SUFFERER OBEYS JEHOVAH'S CALL AND TRUSTS.

I waited patiently for the Lord ;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay ;
And he set my feet upon a rock and established my goings.
And he hath put a new song in my mouth, even praise unto our God :
Many shall see it, and fear,
And shall trust in the Lord.

Blessed is the man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.
Many, O Lord my God, are the wonderful works which thou hast done,
And thy thoughts which are to usward :
They cannot be set in order unto thee ;
If I would declare and speak of them,
They are more than can be numbered.
Sacrifice and offering thou hast no delight in ;
Mine ears hast thou opened :
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I am come ;
In the roll of the book it is written of me :
I delight to do thy will, O my God ;
Yea, thy law is within my heart.
I have published righteousness in the great congregation ;
Lo, I will not refrain my lips,
O Lord, thou knowest.
I have not hid thy righteousness within my heart ;
I have declared thy faithfulness and thy salvation :
I have not concealed thy lovingkindness and thy truth from the great
congregation.
Withhold not thou thy tender mercies from me, O Lord :
Let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about,
Mine iniquities have overtaken me, so that I am not able to look up ;
They are more than the hairs of mine head, and my heart hath failed me.
Be pleased, O Lord, to deliver me :
Make haste to help me, O Lord.

Let them be ashamed and confounded together
 That seek after my soul to destroy it :
 Let them be turned backward and brought to dishonor
 That delight in my hurt.
 Let them be desolate by reason of their shame
 That say unto me, Aha, Aha.
 Let all those that seek thee rejoice and be glad in thee :
 Let such as love thy salvation say continually,
 The Lord be magnified.
 But I am poor and needy ;
 [Yet] the Lord thinketh upon me :
 Thou art my help and my deliverer ;
 Make no tarrying, O my God.—*Psalm 40.*

5. JEHOVAH'S SERVANT DELIVERED FROM DEATH.

The Lord is the portion of mine inheritance and of my cup :
 Thou maintainest my lot.
 The lines are fallen unto me in pleasant places ;
 Yea, I have a goodly heritage.
 I will bless the Lord, who hath given me counsel :
 Yea, my reins instruct me in the night seasons.
 I have set the Lord always before me :
 Because he is at my right hand, I shall not be moved.
 Therefore my heart is glad, and my glory rejoiceth :
 My flesh also shall dwell in safety.
 For thou wilt not leave my soul to Sheol ;
 Neither wilt thou suffer thine holy one to see corruption.
 Thou wilt shew me the path of life :
 In thy presence is fulness of joy ;
 In thy right hand there are pleasures for evermore.—*Psalm 16 : 5-11.*

6. JEHOVAH'S SERVANT AND HIS MISSION TO HIS PEOPLE.

The spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening [of the prison] to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations.

And they shall repair the waste cities, the desolations of many generations.

And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.

But ye shall be named the priests of the Lord ; men shall call you the ministers of our God ;

Ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

For your shame [ye shall have] double ; and for confusion they shall rejoice in their portion ;

Therefore in their land they shall possess double ;

Everlasting joy shall be unto them.

For I the Lord love judgment, I hate robbery with iniquity, and I will give them their recompense in truth, and I will make an everlasting covenant with them.

And their seed shall be known among the nations, and their offspring among the peoples ; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God ;

For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,

As a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ;

So the Lord God will cause righteousness and praise to spring forth before all the nations.—*Isa. 61 : 1-11.*

7. JEHOVAH'S SERVANT AND HIS MISSION TO THE WORLD.

Behold my servant, whom I uphold ; my chosen, in whom my soul delighteth ;

I have put my spirit upon him ; he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench ;

He shall bring forth judgment in truth.

He shall not fail, nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them forth ;

He that spread abroad the earth, and that which cometh out of it ;

He that giveth bread unto the people upon it, and spirit to them that walk therein ;

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. I am the Lord ; that is my name ; and my glory will I not give to another, neither my praise unto graven images. Behold, the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them.—*Isa. 42 : 1-9.*

8. JEHOVAH'S SERVANT SUFFERING FOR THE WORLD.

Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.

Like as many were astonished at thee,

(His visage was so marred more than any man, and his form more than the sons of men.)

So shall he sprinkle many nations ; kings shall shut their mouths at him ;

For that which had not been told them shall they see ; and that which they had not heard shall they understand.

Who hath believed our report ? And to whom hath the arm of the Lord been revealed ?

For he grew up before him as a tender plant, and as a root out of a dry ground.

He hath no form nor comeliness ; and when we see him, there is no beauty that we should desire him.

He was despised, and rejected of men ; a man of sorrows, and acquainted with grief ;

And as one from whom men hide their face he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows.

Yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities ;

The chastisement of our peace was upon him ; and with his stripes we are healed.

All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

He was oppressed, yet he humbled himself and opened not his mouth ;

As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb ;

Yea, he opened not his mouth.

By oppression and judgment he was taken away ; and as for his generation, who [among them] considered that he was cut off out of the land of the living ? for the transgression of my people was he stricken.

And they made his grave with the wicked, and with the rich in his death ;

Although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, [and] shall be satisfied ; by his knowledge shall my righteous servant justify many ; and he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his soul unto death, and was numbered with the transgressors.

Yet he bare the sin of many, and made intercession for the transgressors.—*Isa. 52 : 13—53 : 12.*

9. JEHOVAH'S EVERLASTING COVENANT.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ;

Yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread ?

And your labor for that which satisfieth not ? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me ; hear, and your soul shall live ;

And I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee,

Because of the Lord thy God, and for the Holy One of Israel for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near ; let the wicked forsake his way, and the unrighteous man his thoughts ;

And let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;

And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—*Isa. 55: 1-13.*

10. THE GATHERING OF THE PEOPLES TO ZION.

Also the strangers, that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast by my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples.—*Isa. 56: 6, 7.*

11. ISRAEL'S FINAL GLORY.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, darkness shall cover the earth, and gross darkness the peoples;

But the Lord shall arise upon thee, and his glory shall be seen upon thee.

And nations shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see; they all gather themselves together, they come to thee;

Thy sons shall come from far, and thy daughters shall be carried in the arms.

Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged;

Because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba; they shall bring gold and frankincense, and shall proclaim the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee ;

They shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows ?

Surely the isles shall wait for me, and the ships of Tarshish first,

To bring thy sons from far, their silver and their gold with them,

For the name of the Lord thy God, and for the Holy One of Israel, because he hath glorified thee.

And strangers shall build up thy walls, and their kings shall minister unto thee ;

For in my wrath I smote thee, but in my favor have I had mercy on thee.

Thy gates also shall be open continually ; they shall not be shut day or night ;

That men may bring unto thee the wealth of the nations, and their kings led [with them].

For that nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together ; to beautify the place of my sanctuary, and I will make the place of my feet glorious ;

And the sons of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ;

And they shall call thee the city of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man passed through thee,

I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the nations, and shalt suck the breast of kings ;

And thou shalt know that I the Lord am thy savior, and thy redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver,

And for wood brass, and for stones iron ;

I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land,

Desolation nor destruction within thy borders ;

But thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee ;

But the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down, neither shall thy moon withdraw itself ;

For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous, they shall inherit the land for ever ;

The branch of my planting, the work of my hands, that I may be glorified.

The little one shall become a thousand, and the small one a strong nation.

I the Lord will hasten it in its time.—*Isa.*, *chap.* 60.

12. THE NEW WORLD.

For, behold, I create new heavens and a new earth : and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them ; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit ; they shall not plant, and another eat ;

For as the days of a tree shall be the days of my people,

And my chosen shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for calamity,

For they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass that, before they call, I will answer, and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together,

And the lion shall eat straw like the ox ; and dust shall be the serpent's meat.

They shall not hurt nor destroy in all my holy mountain, saith the Lord.

— *Isa.* 65 : 17-25.

The exile emphasized and expanded the hopes of Israel as they were cherished by Hosea and Jeremiah. The dependence upon Jehovah's forgiving love grew into the prospect of an era

of grace, when the now vindicated and incomparable Jehovah would, of his own free will, save his people even unto the uttermost. Coupled with this, the prophets looked forward also to a new and glorious community, in which the emphasis would no longer be placed upon Jehovah's relation to the king, or to any order or institution, but to the community itself, whose individual members are brought into immediate spiritual relation to him, whereby their character is purified and hallowed. This holy community thus consecrated is to be endowed with a mission to the world. It is Jehovah's Servant going forth to the nations as a prophet with the message of Jehovah, standing as a priest, and even itself suffering unto death as the acceptable and potent atonement on behalf of humanity. As a result of its work it is itself to be glorified and exalted beyond all expectation and imagination. The world will be won to Jehovah by its achievement. It will be a new world of holiness, peace, and joy which will come into being. With such individualistic characterization do these prophets speak that their hopes now as never before suggest their application to him who is above all others the Servant of Jehovah, and whose followers present to the world some image of that holy community in the midst of whom the grace of God is manifest to the world.

VI. THE POST-EXILIC AGE.

I. THE WORD SHAKEN; ZION GLORIFIED.

For thus saith the Lord of hosts : Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The latter glory of this house shall be greater than the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.

Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth : and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother. In

that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

— *Haggai* 2: 6-9, 21-23.

2. THE ROYAL BRANCH AND HIS PRIESTS.

And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men which are a sign: for, behold, I will bring forth my servant the Branch. For behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

— *Zech.* 3: 6-10.

3. THE BRANCH, BOTH KING AND PRIEST.

And the word of the Lord came unto me saying, Take of them of the captivity, even of Heldai, of Tobijah and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; yea, take [of them] silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently obey the voice of the Lord your God.

— *Zech.* 6: 9-15.

4. JEHOVAH THE SAVIOR AND JUDGE.

O sing unto the Lord a new song;
For he hath done marvelous things:
His right hand, and his holy arm, hath wrought salvation for him.
The Lord hath made known his salvation:
His righteousness hath he openly shewed in the sight of the nations.

He hath remembered his mercy and his faithfulness toward the house of Israel:

All the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth:

Break forth and sing for joy, yea, sing praises.

Sing praises unto the Lord with the harp;

With the harp and the voice of melody;

With trumpets and sound of cornet

Make a joyful noise before the King, the Lord.

Let the sea roar, and the fulness thereof;

The world, and they that dwell therein;

Let the floods clap their hands;

Let the hills sing for joy together;

Before the Lord, for he cometh to judge the earth:

He shall judge the world with righteousness,

And the peoples with equity.—*Psalm 98*.

5. THE COMING OF THE MESSENGER.

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger [from his right], and fear not me, saith the Lord of hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto

him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.—*Mal. 3 : 1-6 ; 4 : 1-6.*

6. THE REPENTANT AND FORGIVEN ISRAEL.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced: and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

—*Zech. 12 : 10—13 : 1.*

7. JEHOVAH'S SPIRIT UPON MAN.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh;

And your sons and your daughters shall prophesy,

Your old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out my spirit.—*Joel 2 : 28, 29.*

8. THE SECURITY OF JEHOVAH'S FAITHFUL ONE.

He that dwelleth in the secret place of the Most High

Shall abide under the shadow of the Almighty.

I will say of the Lord, he is my refuge and my fortress;

My God, in whom I trust.

For he shall deliver thee from the snare of the fowler,

And from the noisome pestilence.

He shall cover thee with his pinions,

And under his wings shalt thou take refuge:

His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,

Nor for the arrow that flieth by day;

For the pestilence that walketh in darkness,

Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand ;
[But] it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.

For thou, O Lord, art my refuge !
Thou hast made the Most High thy habitation ;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder :
The young lion and the serpent shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him :
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him ;
I will be with him in trouble :
I will deliver him, and honor him.
With long life will I satisfy him,
And shew him my salvation.—*Psalm 91.*

9. JEHOVAH'S EXALTATION OF MAN.

O Lord, our Lord,
How excellent is thy name in all the earth !
Who hast set thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained ;
What is man, that thou art mindful of him ?
And the son of man, that thou visitest him ?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the works of thy hands ;
Thou hast put all things under his feet :
All sheep and oxen,
Yea, and the beasts of the field ;
The fowl of the air, and the fish of the sea,

Whatsoever passeth through the paths of the seas.
 O Lord, our Lord,
 How excellent is thy name in all the earth!—*Psalms* 8.

10. THE SON OF MAN AND HIS EVERLASTING KINGDOM.

I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, [and] the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.—*Dan.* 7: 9-19.

11. THE SEVENTY WEEKS.

Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks; and threescore and two weeks, it shall be built again, with street and moat, even in troublous times. And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with

many for one week : and for the half of the week he shall cause the sacrifice and the oblation to cease ; and upon the wing of abomination [shall come] one that maketh desolate ; and even unto the consummation, and that determined, shall [wrath] be poured out upon the desolator.

—*Dan. 9 : 24-27.*

12. THE RESURRECTION OF THE FAITHFUL.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament : and they that turn many to righteousness as the stars for ever and ever.

Many shall purify themselves, and make themselves white, and be refined ; but the wicked shall do wickedly : and none of the wicked shall understand : but they that be wise shall understand. And from the time that the continual [burnt offering] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be ; for thou shalt rest, and shalt stand in thy lot, at the end of the days.

—*Dan. 12 : 1-3, 10-13.*

The return of the exiles to Jerusalem, in fulfilment of the predictions of the prophets, gave birth to a renewal of former Messianic hopes which had gathered about the national organization. Once more prophets look forward to a king, one who shall be at the same time a priest ; once more they await the advent of Jehovah, who will return to his temple. Jehovah will enter directly into the field of history, and by his manifestation of destructive might will reduce all enemies to nothing and glorify his people.

Another note of expectation returns to the righteousness of Jehovah, whose sudden coming will be accompanied by the judgment of the faithless among his people. Repentance will be followed by forgiveness. To his true servants he will show compassion and love. Under his protection they will be safe.

His spirit will descend upon all without distinction. Man will attain his original destiny in creation.

As the years pass, the consummation will finally be realized. The time is known. The prophet will prepare the way. At the appointed day Jehovah will reveal the Son of Man as the anointed king, to receive an eternal kingdom. He will obtain it, yet through conflict. Victory will be won at last. The faithful dead will be raised, and eternal peace prevail.

[NOTE.—It will be understood that the above passages are merely selections from the Messianic material of the Old Testament. The purpose has been to select the representative passages.]